"To promote Christian ideals for agriculture and rural life; to interpret the spiritual and religious values in inhere in the processes of agriculture and the relationships of rural life; to magnify and dignify the church; to provide a means of fellowship and cooperation among rural agencies: *Toward a Christian l Civilization.*"

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The Church and Rural Security

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The Church, as a most important channel through which the Kingdom of God is to be increasingly realized in the world, must be deeply concerned about the quality of life attainable for the people who live in rural areas. And a basic task of the Church is to develop a program of thought, conviction and action which will make the largest possible contribution to the security and welfare of rural people. The idea of security is used with some hesitation, for there is danger that the search for security may hide certain more fundamental needs of human personality. There is a certain sense in which the Christian life and the Christian task oppose the common conception of "security." Often the deeper meaning and the more important values of life are discovered through a type of insecurity. Nevertheless, it is a Christian obligation to work for the security of those who live on the land, at the same time proclaiming that life has a more significant meaning. Security for myself is essentially a material problem, but the security of others is for me a spiritual problem. The Church should not be overly concerned with her own worldly security, but should be concerned for the temporal and eternal security of all who do not have equal opportunity to share the good life which is God's purpose for all His children. And if the Church is to develop a program which contributes to the welfare and development of rural people, both the Church and her servants may find it necessary to sacrifice certain present "securities." This paper is not concerned with the details of a church program which seeks to contribute to the fuller security of rural people, for these must be worked out to meet local situations and needs. Our concern here is with some of the more important foundations for a Christian rural life, foundations of thought and conviction that are basic to any particular program or method.

I. LAND

Man may live without many things which contribute toward the security and abundance of his life, but he cannot exist here apart from the earth, apart from the soil, the earth. The land, as the organic relationship between soil, water, air, living organisms and sun, is the foundation upon which our earthly tabernacle is built. It is the basic physical resource, out of which man in cooperation with the Creator makes his home, his bread and his beauty, and, if used aright, his brotherhood. Out of the earth man came, upon it he lives, to it his body returns. We do well to call her Mother Earth. And as Christians we may call her the Holy Earth, since she is the creation of God and has been entrusted to man's stewardship. From the dawn of human history man's dependence upon the earth and his moral relationship to her have been recognized. "And the Lord God took the man and put him into the garden of Eden to dress it and to keep it." Genesis 2:15

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In our mechanical and commercial civilization we tend to forget this elemental fact of our dependence upon the land, and are blinded to the inherent power in the organic processes of nature. Perhaps the war, with its problems of food, has brought us to a new insight regarding our elemental dependence. George Boyle, in his stimulating book Democracy's Second Chance contends that "power is in the organic" as over against the mechanical, that is, "power in the sense of ability to supply man's basic wants." He says: "the first attribute of power (thought of as ability to supply man's needs) is availability to men without the loss of freedom. This is not present in the concentrated forms of technical power.... The more one examines the concept of power the more one sees that the ideal is to be adequate, yet small enough to be free from danger; productive, yet not enslaving; tenacious, yet not tyrannical .... Organic power is an external force, is everywhere, and yields free for the tending.... It is socially integrated power. It is resilient. It is repletive.... It incorporates the amazing actuality of being mighty and at the same time being delicate."(1) The machine and its power do not necessarily bring security, for the machine destroys as it creates. It must be fed by exploiting natural resources and man. It can be destructive of the interrelatedness of the organic nature of life, and therefore cannot become the ultimate basis of a secure material life. For example, one-crop farming is the application of mechanical and commercial ideas to the organic, and results in the disruption of the balance in nature's processes. And such disruption is accumulative, as tragically seen in soil erosion.

Rural security is dependent upon some such recognition of man's obligation to the land. "The farmer is the destined custodian of the organic powers and of earth's flowering heritage";(2) he is the "keeper of the holy earth." And those who live upon the land, if they would have the material security inherent in it, must hav the attitude not of exploiters, "soil-miners," but of tillers, of husbandmen, of stew ards. This means a reversal of our traditional American attitude toward the earth, an attitude developed out of our abundant land resources and our individualism and th economic doctrine of "laissez faire."

Man's obligation to the land is moral and religious. And his failure to exercise this obligation as a steward of the soil and its fruitage results in inevita ble penalty. Something happens to a man or a people who exploits the soil for selfis and immediate gain. It seems to be a lesson of history that the endurance of a society and its culture is dependent upon the ability of a people to achieve and maintain a right relationship and a proper adjustment to the soil. The spiritual leaders of Israel had an amazing insight regarding the relationship of land use and national wel fare. Isaiah wrote: "Woe unto them that join house to house, that lay field to fiel till there be no room, and ye be made to dwell alone in the midst of the land." (Isaiah 5:8) And he goes on to describe the results of such concentration of land ownership, namely a declining population and loss of soil fertility. "Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer yield an ephah." (Isaiah 5:9,10) George Adam Smith, in commenting on this passage, writes that Isaiah "lays down principles, and these are principles valid in every civilization. God has made the land, not to feed the pride of the few, but the natural hunger of the many, and it is His will that the most be got out of a country's soil for the people of the country.... The land-question is ultimately a religious question.... When one not onl remembers the nature of land--how it is an element of life, so that if a man abuse the soil it is as if he poisoned the air or darkened the heavens--but appreciates als the multitude of personal relations which the landowner....holds in his hands--the peace of homes, the continuity of local traditions, the physical health, the social fearlessness and frankness, and the thousand other delicate associations which their i habitations entwine about the hearts of men--one feels that to all who possess or man age land is granted an opportunity of patriotism and piety open to few, a ministry le honorable and sacred than none other committed by God to man for his fellow-men."(3)

(1) George Boyle, Democracy's Second Chance, Sheed & Ward, New York, 1941, pp. 18-19.
(2) Ibid,p.28 (3) George Adam Smith, Isaiah, Vol. I, Harper & Bros., New York, pp.42-
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The power and fruitfulness resident in the land must be distributed widely among rural people, if there is to be rural security. Absentee ownership of large areas of land is the application of commercial ideas and is disruptive to the welfare of rural people. There must be widespread distribution and use of the land, and the ideal is owner-operated, family-sized farms. Land must be available to those who wish to till it and to live upon it as stewards" of God. Man's earth-right must be inviolate. Tenancy and migratory farm labor, in their present forms, are evils to be opposed as sources of many of our rural ills, creating both soil and human erosion, and there can be little security for many in rural life until constructive measures are found for remedying the present situation in which tenancy and migratory labor have been increasing at an alarming rate, until measures are found for halting the development of a rural proletariat. Security for rural people, their institutions and way of life is dependent upon a more just, democratic, Christian system of land tenure. Dr. C. Horace Hamilton has suggested the following fundamental principles in a good land tenure policy:

1. It must provide social stability and security to those who live on the land.
2. The responsibility for management must be placed upon the farm operator.
3. It must provide for democracy in management and in the sharing of the income from the soil.
4. The value of land that has been added by the contribution of the community should be returned to the community.
5. Dealing in land should become a public function, with prices set at appraised values and not by speculation.
6. It must protect public interest in human welfare and soil conservation.

As a nation we are apparently at a cross-roads in this matter of our permanent land tenure policy. Whether this policy will tend toward the ever-increasing concentration of land ownership, of commercialized "factories in the field," manned by migratory laborers and permanent tenants, or whether in the direction of widespread distribution and use of land, with consequent benefit for the many in rural society, is still in doubt. The congressional fight over continuance of the Farm Security Administration is a symptom of the struggle over this basic issue of national policy. And the Church, with her concern for the welfare of the many, must give serious consideration to this whole matter of land distribution and use. The Protestant Church should adopt a positive position in regard to the direction which America should take in its land policies. The soil as God's holy creation and man's moral relationship to it, his stewardship in its use and distribution, is one of the fundamental messages of the rural church. And wherever possible, the rural church should experiment with means and methods of improving land tenure practices and of establishing young families on the land, such as is being done in a small way through the Calvary Church Homestead Project in Big Lick, Tennessee. It is heartening to know that some of our denominations are beginning to give serious thought to this problem and to see the social and spiritual significance of families securely established on the land. Recently the Church of the Brethren has established a central denominational fund for aiding young families to purchase farms. Another of the major denominations has set up a committee within its board of home missions to study and recommend policies in regard to land use and ownership.

In a too little known book, Universal Service, by Liberty Hyde Bailey, one of our greatest rural philosophers, written in the midst of another terrible world war, in 1917, there are these words which form a sort of meditation of a farmer as he plows his good earth: "Instinctively he felt that his plow was greater than a cannon, greater than an armored car, greater than a soaring airplane dropping damnation, more worthy of an honest man's admiration than a machine to discharge gas and flame at another man, more to be praised than a complex wheeled monster to juggernaut its ways across property and over men's bodies. In words he could not frame his thoughts, but inwardly he knew that the conquests of the plow had been greater than the conquests of

all the fearful mighty weapons; and like many simple, unattached folk he saw a prophecy, and his was the far-projected prophecy of Isaiah that the swords shall be beaten into plowshares and the spears into pruning-hooks."

II. WORK

A typical American attitude toward work is that of something to be avoided, a curse, a disgrace. A common ideal is to be able to live upon the labor of others, by the manipulation of the fruits of their hand and brain. It is indicative of our thinking that stocks and bonds are called "securities." This attitude toward work ha crept into our rural thinking, fostered sometimes by the best intentioned measures fo relief, but measures unsuited to rural conditions.

If we are to have rural security, we must have a different philosophy of work. We must see it not as a curse or a disgrace, but an opportunity to be fellow-workers with God in the ongoing process of creation. We need to recover a sense of vocation which gives a dignity and worth even to the most humble labor that is essential to social well-being, to God's purpose for the world and for His human family. The fruits of labor rather than the wages of labor, what it produces rather than what it pays, must become the controlling motive. As George Boyle says: "A man must even be willing to work for no wages rather than forego the dowry of the workman--the initiative, skills, vision, patience, concentration, judgment, perseverance, hardiness, power to plan, love of materials--as a woodsman loves a tree--and joy in execution."(1) We need the attitude of a character in a recent novel: "Clearing brush is punishing work, but it goes if you make it go, if you make the axe strokes mean something. And in this you are helped by knowing that you are making a good thing on the face of the earth, a thing that less thoughtful and energetic men have allowed sinfully to waste.(2)

Work without a framework of meaning becomes drugery, something to avoid. I the rural worker is to have a sense of the dignity and worth of his vocation, it must be given a framework of purpose and meaning. Here the Church makes its contribution, by relating work to worship, by helping the worker see his labor as a means of cooperating with God. Work without worship is empty; worship without work is futile. The dignity and worth of the rural task should not be difficult to see and understand in world starving on the threshold of abundance. Stewardship must be given larger meanin than the mere use of a small portion of one's possessions. Not only must it be enlarged to include the use of the soil, but also the use of one's abilities, his talen and his time. The man who fails to develop his abilities to the full or who idles hi time, when millions are in need of the products of his labors, is an unfaithful stewa no matter what his financial gifts may be.

There is yet another side, however, to this matter of the dignity and worth of the rural vocations. In our system the value of labor is measured in terms of the income it brings, and money is an essential for security under the system, therefore the Church must be concerned about economic justice for the farmer and for other rura workers. Not only must the Church help the rural worker see the value of his labor, she must also help society to see it and to reward him accordingly. The effort to build a stable, secure rural life is handicapped so long as agriculture and the producers in agriculture do not receive a proportionate share of our national income.

We must overcome a false idea of culture which has lured many, for a discovery of the value and dignity of work. The accepted idea is that to be cultured you must live off the labor of someone else, that culture is the product of a leisure made possible by the toil of others. The cultured person is a collector rather than a creator. We need to recover the real meaning of culture, that it is the product of necessary and socially significant labor and not of parasitic leisure. The farmer whose fields are contoured and well cared for, whose house and barns are neat and attractive, whose animals exhibit his thought and concern, is a creator of beauty as well as the artist with his brush and canvas. The craftsman who takes pride in his

(1) Idem p.37 (see p.2) (2) From Hold Autumn In Your Hand, copyrighted 1941 by Geor Sessions Perry. By permission of The Viking Press, Inc., New York.

product, who labors to express as well as to produce, is adding to the total store of our culture. The doctor whose purpose is the building of health in others, not wealth for himself, the teacher who sees the developing mind and social abilities of the child as her materials for creating mature, well-balanced personalities, these, and others of like mind in a multitude of rural professions, are creators of real culture. The rural church whose building and program does not ape that of the city, but adapts both to the countryside or to the village of which it is a part, is contributing to the development of rural culture.

III. HOME

The social and economic unit in rural life is not the individual, as in urban society, but the family. The family is the most important primary, face to face group. Findings of several recent studies seeking to determine the chief influences which mould the growing lives of children and youth agree that the home ranks first in importance. Therefore, the quality of family life is intimately related to rural security and to the growth of the Church and Kingdom. Despite the many forces tearing at the foundations of family life, the rural home continues to occupy a place of high importance in the minds of country people, and here the Church has its greatest opportunity for strengthening the home life of the entire nation. Rural families have the highest birthrate in the nation, thus are the source of a large proportion of our future population. The quality of the rural home life of today will in large measure determine the quality of our total social and religious life in succeeding generations. The security of the Church herself, as well as of rural society, is dependent upon the family. In these days of rapid social change, accelerated by the war and the crowding of workers and their families into the great industrial centers, the rural family, both farm and non-farm, while affected, is yet the most stable, suggesting that rural life still offers the family its greatest possibility for stability and permanence.

The rural home has certain advantages upon which the Church can and should build its contributions. A family to endure needs a tradition, an attachment to a place. This is very difficult in a crowded apartment or tenement house, still more so in a trailer village. And while it is true that for many families in rural areas, especially the tenants and migrants, there is no opportunity to realize this need, still there are greater possibilities for family tradition and attachment to a certain spot of earth in the countryside and village than in the urban centers. Another advantage of the rural family is the close relationship between home and work, the necessity of cooperative planning and sharing on the part of the whole family. Home is more than a boarding-house or sleeping quarters; it is headquarters for the total activities of the family. Rural life also provides an environment conducive to the development of creative abilities in children and youth--the necessity of tracing causes to effects, to see things whole, to take responsibility, to adjust to changing and unexpected situations.

For the fullest utilization of the advantages of the rural environment for creative, stable family life progress must be made to meet certain great lacks, to overcome certain disadvantages. Some of these are: more adequate housing, greater beauty--how tragic to see squalid shacks with barren yards set in the midst of nature's wonderland--larger adaptation of technology to family living, more adequate facilities for health and medical care. The Church must not only encourage every effort to overcome the disadvantages of rural family living, and to work for those land use policies which contribute to the greatest security for rural homes, but must also seek to build upon the positive advantages by preparing its youth for Christian family life and by aiding young families in the nurture of their children and youth. We may expect a larger proportion of our rural families to be non-farm families in the future, and the Church can make a contribution to the security of these families by encouraging the development of small community vocations and occupations.

Rural security and the future of the nation are dependent upon the security and permanence of the rural home. "The family is more important than the factory;" says Lewis Mumford, "life only avails, not the means of living."

IV. COMMUNITY

The rural family can no longer achieve its functions or realize its highest life in isolation. For its maximum well-being and for its greatest contribution to society, the family must be a unit in a community. Rural security depends upon the transformation of a collection of families, interrelated and interdependent by necessity, into a community of families, working together for mutual welfare by choice. Strength comes through voluntary association in one united bundle of life. The sociological community, as an area containing a certain number of families and social institutions, needs to become a community of ideals and purposes, if the whole and each of its parts are to have a maximum of security. This transformation comes through the surrender of the totality of life to the sovereign will of God. And the Church should be, though too often it is not, the channel for building real community. Paul has expressed this idea of Christian community in a classic passage in his Letter to the Ephesians (4:16): "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (See Moffatt's translation of this passage.) It is a basic paradox of the Christian faith that we find life through losing it. In the last analysis security comes only to those who lose themselves in a community of persons. The Church in making its purpose that of building Christian community is in harmony with the purpose of Christianity. Community means unity in diversity--so the values of division of labor and of specialization will be retained, but directed not toward the profit of the few but toward the welfare of all. Farmer, homemaker, craftsman, professional, each will contribute his particular skill to the development of the whole. Each institution and organization will have its special function, but will work not for the aggrandizement of itself but for the good of the community. This is a fleeing goal, never perfectly attainable, but if we are to have rural security we must ever be striving toward it.

The early rural settlers had to live in communities for their mutual protection against wild beasts and Indians. Then came a period when the isolated family could be self-sufficient. Again the cycle has turned and rural families must become members of communities for their mutual protection against common enemies--soil erosion, disease, ignorance, encroachment of commercialized amusements and vices, economic injustice. We must regain, in modern setting and application, the spirit and practice of pioneer settlements with their varied activities of mutual helpfulness. The community must become a cooperative enterprise in which each individual and each family have a stake and make a contribution. And if democracy and freedom are to survive, local communities will have to assume more initiative on behalf of local development and place less dependence upon policies and programs developed elsewhere.

In achieving the ideal of community, the spirit and practice of cooperatives will be fostered. This democratic and Christian method of mutual aid offers a practical way of solving many community problems and of meeting many community needs. Cooperatives offer a practical approach to the solution of many of the economic needs of the community. One of the ways in which small farmers can cope with the competition of large scale, mechanized farms is through cooperation: farm machinery cooperatives, purchasing and consumers' cooperatives, marketing cooperatives, and in certain situations cooperative farming. Adequate medical care and hospitalization in many rural communities can be realized through cooperation. The need for more adequate rural housing and community buildings could be more easily realized through building cooperatives. The rural church that would contribute to the security of its neighborhood and that would not leave its preaching of brotherhood and neighborliness up in thin air will encourage study-for-action and cooperatives. But to have any success the Church must practice what it preaches and exhibit a spirit and practice of cooperation with other churches and other community agencies. In regard to the latter, the Church is too often blind to the fact that God works for the redemption of His people through other than ecclesiastical channels.

One of the most helpful measures for developing the spirit and practice of community is the community or county council. The purpose of such a council is to bring together, in a friendly and cooperative relation, the various organizations and agencies working for the welfare and development of the community or county, that their efforts may be correlated, that duplication of effort may be avoided, and that they may become more efficient for the best community development. The council is a means of interpreting the various member organizations to one another, thereby developing understanding and cooperation; it studies the community's needs and resources, and seeks to secure democratic action to meet the discovered needs. Two common problems, about which the Church should be concerned, have to do with an equal educational opportunity for the community's children and with an adequate and wholesome program of community recreation. The Church alone cannot make much headway toward the solution of these problems, but working in cooperation with other agencies through a community council much can be accomplished.

If the community is bi-racial, the Church must lead the way toward racial understanding and cooperation, else its effort to build Christian community is balked from the beginning. Through its program of worship and education, preaching and pastoral ministry, the Church will seek to bring God's judgment and mercy to bear upon the total life of the community.

Just as the rural family can no longer achieve its best life in isolation, so the rural community must recognize that it is a unit in a world community and that there is no security apart from the security of all the inhabitants of the earth. Its provincialism and isolation must be overcome by a spirit of world-mindedness which is easy to achieve just now. Rural people must be led to study the bases of a just and permanent world order which makes peace a possibility. Rural security here in America is bound up with the security of rural people in the farthest reaches of the earth. The rural church which would make the largest contribution to rural security will seek to make its adherents conscious of their membership in and responsibility to the ecumenical church, and will seek to help all within range of its influence to realize the interrelatedness of our modern world, that no longer can even America separate itself from the problems and concerns of the remainder of the world. And it will seek to prepare rural people for making their largest contribution to the rehabilitation of the world, especially of the rural areas of the world, following the cessation of fighting. The future of the world is in no small degree dependent upon the willingness of rural people here in America to assist rural people in the war-torn lands with food, seeds, breeding stock and tools, and to do so without extracting a profit.

V. PHILOSOPHY OF LIFE

Security is in part, at least, psychological--a sense of belonging, the need of something to which a person belongs and which belongs to him, the need to be needed. Therefore, a people's philosophy, their view of life, is an essential factor in their security. In a sense this whole paper might be called a philosophy of rural life, but there are a few other things that might be mentioned which contribute to a satisfying and secure rural life:

1. A recognition of the potential and actual values of rural life, as an environment conducive to personal development, to the enjoyment of personal relationships, as the best home for a family, its inherent possibilities for community, and its social worth.
2. Simplicity--"Life does not consist in the abundance of things...." Production for use and not for "conspicuous consumption."
3. Farming as a way of life as well as a way of making a living--a life before a business.
4. Independence and self-reliance, but not extreme individualism.
5. A recognition of the interdependence and unity of all life.

VI. RELIGION

"It is not enough to patch the holes in a man's shirt"--persons must be changed. It is the realism of Christianity that recognizes man as a sinner, and that his selfishness must be overcome through God's judgment and grace before he can find real security. Religion as man's response and surrender to Reality is the keystone in the arch of rural security. One's attitude toward the soil, toward work, toward his brother man, his scale of values, all are determined by his attitude toward God, his faith and conviction regarding the meaning of life, in other words, by his religion. Without the spirit of cooperation and mutuality engendered by a religious view of life the possibilities of achieving and maintaining community are remote. On the other hand, without the realistic appraisal of human nature which is given in the Christian revelation, idealism is easily transfused into cynicism and despair when one's ideals and hopes for community are not immediately realized. We cannot bring the Kingdom of God to earth by the mere manipulation of man's environment. Increasingly, as one who is working with a small segment of our rural population in its effort to find a more secure and abundant life, the conviction deepens that such is a possibility only through the dynamic of a vital religious faith, that a fundamental task of the Church is to lead men to God through Jesus Christ and bring the totality of their life under the sway of His sovereign will.

Rural security requires an adequate leadership, and this will come only through the motivation of religious purpose. This is true not only for the church vocations, but for all the vocations in rural life. There is crying need for dedication and commitment of life in every area of rural society, and without this community cannot be realized. There is need for farmers and homemakers, teachers and county agents, physicians and nurses, craftsmen and business men, politicians and statesmen who see their vocations as opportunities for serving the community, and it is the task of the Church to provide these, as well as to provide ministers. If the Church cannot motivate its people so that their common tasks in everyday rural life become ministries for the glory of God and for the advancement of His purposes, its contribution to rural security is small indeed. Religion supplies not only the motivation for the redemption of rural life, but also the unifying view of life which is essential to the effective utilization for human welfare of our vast store of knowledge and skills.

The task of the rural church is to build Christian communities upon the fertile and holy earth. But these cannot be built by those who do not stand under the judgment and mercy of God. So the primary task of the Church is a prophetic, redemptive task, proclaiming the Gospel in all of its fullness, and with all its implications for every area of life, proclaiming the Gospel by life and creative deeds as well as by words. Under the inspiration of guidance of its faith the rural church, little and despised, can be used of God to build in our broken and bleeding world small units of the "beloved community."

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